

## سُورَةُ الْاِسْرَاءِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ ۚ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ ۚ لِنُرِيَهُ ۚ مِّنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ وَآتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ۖ أَلَّا تَتَّخِذُوا مِن دُونِي وَكَيلًا ﴿٢﴾ ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ ۚ إِنَّهُ كَانَ عَبْدًا شَكُورًا ﴿٣﴾

### Sūrah Al-Isrā' (The Journey by Night) 17

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Glorified (and Exalted) is He (Allāh) [above all that (evil) they associate with Him] Who took His slave (Muhammad ﷺ) for a journey by night from Al-Masjid Al-Harām (at Makkah) to Al-Masjid Al-Aqsā (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad ﷺ) of Our *Ayāt* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer. 2. And We gave Mūsā (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakīl* (Protector, Lord, or Disposer of your affairs, etc). 3. "O offspring of those whom We carried (in the ship) with Nūh (Noah)! Verily, he was a grateful slave."

بِسْمِ اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ
In the Name (of) Allah	the Most Gracious	the Most Merciful
سُبْحَنَ	الَّذِي أَسْرَى	بِعَبْدِهِ ۚ
Glorified (and Exalted is)	He (Allah) Who took (for a journey)	His slave (Muhammad)
لَيْلًا	مِّنَ الْمَسْجِدِ الْحَرَامِ	إِلَى الْمَسْجِدِ
(by) night	from the Mosque (at Makkah)	to the Mosque (in Jerusalem)
أَلَّا تَتَّخِذُوا	مِّن دُونِي وَكَيلًا	ذُرِّيَّةً مِّنْ حَمَلْنَا مَعَ نُوحٍ ۚ
farthest	which	We blessed around it (neighbourhood whereof)

لَنُرِيَهُ	مِنْ آيَاتِنَا	إِنَّهُ هُوَ	السَّمِيعُ
that We might show him (Muhammad)	of Our Signs	He verily He	(is) the All-Hearer
الْبَصِيرُ ﴿١﴾	وَأَتَيْنَا مُوسَى	الْكِتَابَ	وَجَعَلْنَاهُ
the All-Seer	and We gave Moses	the Scripture	and made it
لِبَنِي	إِسْرَءِيلَ	أَلَّا تَتَّخِذُوا	مِنْ دُونِي
for (the) Children	(of) Israel	(saying) that you take not	other than Me
وَكَيلًا ﴿٢﴾	ذُرِّيَّةَ	مَنْ حَمَلْنَا	مَعَ
(as) Protector (Disposer of affairs)	offspring	(of those) whom We carried	with
نُوحٌ	إِنَّهُ كَانَ	عَبْدًا	شَاكِرًا ﴿٣﴾
Noah	verily he was	a slave	grateful

وَقَضَيْنَا إِلَى بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لُتْفِيسِدَنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَنَعْلَنَّ عُلُوءًا كَبِيرًا ﴿٤﴾ فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَنَا أُولَى بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ الدِّيَارِ وَكَانَ وَعْدًا مَفْعُولًا ﴿٥﴾ ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَنَفِيرًا ﴿٦﴾

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant! 5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled. 6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

وَقَضَيْنَا	إِلَى بَنِي	إِسْرَءِيلَ	فِي الْكِتَابِ
and We decreed	for (the) Children	(of) Israel	in the Scripture
لُتْفِيسِدَنَّ فِي الْأَرْضِ	مَرَّتَيْنِ		
indeed you would do mischief in the earth	twice		
وَلَنَعْلَنَّ عُلُوءًا	كَبِيرًا ﴿٤﴾	فَإِذَا	
and indeed you will become tyrants (and) arrogant	(with) extreme	so when	



جَاءَ وَعَدُ	أُولَهُمَا	بَعَثْنَا عَلَيْكُمْ	عِبَادًا	لَنَا
(the) promise came	(for) the first of the two	We sent against you	slaves	of Ours
أُولَى	بَاسٍ	شَدِيدٍ	فَجَاسُوا خِلَالَ	
possessor	(of) warfare	terrible	and they entered (the) innermost parts	
الدِّيَارِ	وَكَاثٍ وَعَدًا	مَفْعُولًا	ثُمَّ	رَدَدْنَا لَكُمْ
(of) homes (land)	and it was a promise	fulfilled (executed)	then	We returned to you
الْكِرَّةَ	عَلَيْهِمْ	وَأَمَدَدْنَاكُمْ	بِأَمْوَالٍ	وَبَنِينَ
a return of victory	over them	and We helped you	with wealth	and children
	وَجَعَلْنَاكُمْ	أَكْثَرَ	نَفِيرًا	
	and made you	more	numerous (in man-power)	

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئَرُوا  
وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرُوا مَا عَلُوا  
تَتَبَرَّأَ ۚ عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ وَإِنْ عُدتُمْ عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ﴿٨﴾

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands. 8. [And We said in the Taurāt (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our punishment). And We have made Hell a prison for the disbelievers.

إِنْ أَحْسَنْتُمْ	أَحْسَنْتُمْ لِأَنْفُسِكُمْ	وَإِنْ أَسَأْتُمْ	
if you do good	you do good for yourselves	and if you do evil	
فَلَهَا	فَإِذَا	جَاءَ وَعَدُ	الْآخِرَةِ
then (it is) for it (against yourselves)	then when	came promise	the last (second)
لِيَسْئَرُوا وُجُوهَكُمْ	وَلِيَدْخُلُوا الْمَسْجِدَ		
to disgrace your faces	and to enter the Mosque (of Jerusalem)		

كَمَا دَخَلُوهُ	أَوَّلَ مَرَّةٍ	وَلِيُسْتَبْرَأَ	مَا عَلَوْا
just as they had entered it	first time	and to destroy	(all) that they had conquered
تَبْيِيرًا ۝٧	عَسَىٰ رَبُّكُمْ	أَن يَرْحَمَكُم	
(with utter) destruction	(it) may be your Lord	that may show mercy unto you	
وَلَٰئِن عُدْتُمْ	عُدْنَا	وَجَعَلْنَا جَهَنَّمَ	
but if you return (to sins)	We shall return (to Our punishment)	and We have made Hell	
	لِّلْكَافِرِينَ	حَصِيرًا ۝٨	
	for the disbelievers	mat (a prison)	

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ۝٩ وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ۝١٠ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا ۝١١

9. Verily, this Qur'an guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allāh and His Messenger Muhammad ﷺ), who work deeds of righteousness, that they shall have a great reward (Paradise). 10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell). 11. And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him," and that one should not do, but one should be patient].

إِنَّ	هَٰذَا	الْقُرْآنَ	يَهْدِي لِلَّتِي	هِيَ	أَقْوَمُ
verily	this	Qur'an	guides to that	which	(is) most just (right)
وَيُبَشِّرُ الْمُؤْمِنِينَ	الَّذِينَ يَعْمَلُونَ	الصَّالِحَاتِ	أَن		
and gives glad tidings to the believers	who do	righteous deeds	that		
لَهُمْ	أَجْرًا	كَبِيرًا ۝٩	وَأَنَّ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
they (shall) have	a reward	great	and that	those who believe not	in the Hereafter
أَعْتَدْنَا لَهُمْ	عَذَابًا	أَلِيمًا ۝١٠	وَيَدْعُ الْإِنْسَانُ	بِالشَّرِّ	
We have prepared for them	a torment	painful	and man invokes	for evil	



دُعَاةُ	بِالْخَيْرِ	وَكَانَ الْاِنْسُنُ	عَجُولًا
(as) he invokes	for the good	and man is	hasty

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابَ وَكُلُّ شَيْءٍ فَضْلَنَاهُ تَفْصِيلًا ﴿١٢﴾ وَكُلُّ إِنْسَانٍ لِّزَمْنِهِ طَائِرَةٌ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَمَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٣﴾

12. And We have appointed the night and the day as two *Ayāt* (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation. 13. And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a Book which he will find wide open.

وَجَعَلْنَا اللَّيْلَ		وَالنَّهَارَ	آيَتَيْنِ
and We have made (appointed) the night		and the day	(as) two signs
فَمَحَوْنَا آيَةَ	أَلَّيْلِ	وَجَعَلْنَا آيَةَ	
then We have obliterated (the) sign	(of) the night	and We have made (the) sign	
النَّهَارِ	مُبْصِرَةً	لِتَبْتَغُوا فَضْلًا	مِّن رَّبِّكُمْ
(of) the day	illuminating	that you may seek bounty	from your Lord
وَلِتَعْلَمُوا عَدَدَ	السِّنِينَ	وَالْحِسَابَ	
and that you may know (the) number	(of) the years	and the reckoning (counting)	
وَكُلُّ شَيْءٍ	فَضْلَنَاهُ	تَفْصِيلًا ﴿١٢﴾	وَكُلُّ
thing and every	We have explained [it] (in detail)	(with) full explanation	and every
إِنْسَانٍ	الزَّمَنَةَ	طَائِرَةً	فِي عُنُقِهِ
man	We have fastened to him	his deeds	to his neck
وَنُخْرِجُ	لَهُ	يَوْمَ	كِتَابًا
and We shall bring out	for him	(on the) Day	a Book

مَنْشُورًا ﴿١٣﴾	يَلْقَاهُ
wide open	which he will find

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾ مَن آهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا نُزِرْ وَازِرَةً وَزَرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾ وَإِذَا أَرَدْنَا أَن نُّهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ﴿١٦﴾

14. (It will be said to him): "Read your Book. You yourself are sufficient as a reckoner against you this Day." 15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning). 16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allāh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

أَقْرَأْ كِتَابَكَ	كَفَىٰ بِنَفْسِكَ	الْيَوْمَ	عَلَيْكَ
read your Book	you yourself are sufficient	today (this Day)	against you
حَسِيبًا ﴿١٤﴾	مَن آهْتَدَىٰ	فَإِنَّمَا	
(as) a reckoner (accountant)	whoever goes right	then only	
يَهْتَدِي لِنَفْسِهِ ۖ	وَمَن ضَلَّ	فَإِنَّمَا	
he goes right for his ownself	and whoever goes astray	then only	
يَضِلُّ عَلَيْهَا	وَلَا نُزِرْ وَازِرَةً		
he goes astray against his ownself	and one laden with burdens can not bear		
وَزَرَ	أُخْرَىٰ	وَمَا كُنَّا مُعَذِّبِينَ	حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾
(the) burden	(of) another	and We are not punishing	until We have sent a Messenger
وَإِذَا أَرَدْنَا	أَن نُّهْلِكَ قَرْيَةً	أَمَرْنَا مُتْرَفِيهَا	
and when We decide	to destroy a village (town)	We order its wealthy luxurious people	



فَفَسَقُوا	فِيهَا	فَحَقَّ	عَلَيْهَا	الْقَوْلُ
then they transgress	in it	thus is justified	against it	the word (of torment)
فَدَمَرْنَاهَا		نَدْمِيرًا		
then We destroy it		(with complete) destruction		

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ وَكَفَىٰ رَبِّكَ بِذُنُوبِ عِبَادِهِ خَيْرًا بَصِيرًا ﴿١٧﴾ مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

17. And how many generations have We destroyed after Nūh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves. 18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (far away from Allāh's Mercy). 19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allāh's obedience) while he is a believer (in the Oneness of Allāh – Islamic Monotheism) – then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allāh).

وَكَمْ أَهْلَكْنَا	مِنَ الْقُرُونِ	مِنْ بَعْدِ نُوحٍ			
and how many We have destroyed	[from] the generations (centuries)	after	Noah		
وَكَفَىٰ	رَبِّكَ	بِذُنُوبِ	عِبَادِهِ	خَيْرًا	بَصِيرًا
and Sufficient is	your Lord	of (the) sins	(of) His slaves	(as) All-Knower	All-Seer
مَنْ كَانَ	يُرِيدُ الْعَاجِلَةَ	عَجَلْنَا لَهُ	فِيهَا		
[was] whoever	wishes (wants) the quick-passing	We quickly grant [for] him	in it		
مَا نَشَاءُ	لِمَنْ نُرِيدُ	ثُمَّ	جَعَلْنَا لَهُ	جَهَنَّمَ	
what We like	to whoever We will	then	We have appointed (made) for him	Hell	
يَصْلَاهَا	مَذْمُومًا	مَدْحُورًا	وَمَنْ	أَرَادَ الْآخِرَةَ	
he will burn therein	disgraced	rejected	and whoever	desires the Hereafter	

وَسَعَى	هَآ	سَعِيَهَا	وَهُوَ	مُؤْمِنٌ	فَأُولَٰئِكَ	كَانَ
and strives	for it	its striving	while he	(is) a believer	then those	shall be
			سَعِيَّهُمْ	مَشْكُورًا ﴿١٧﴾		
			their striving	appreciated		

كَلَّا نُمَدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿١٧﴾ أَنْظِرْ كَيْفَ  
فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَتٍ وَأَكْبَرُ تَفْضِيلًا ﴿١٨﴾ لَا تَجْعَلْ مَعَ اللَّهِ  
إِلَهًا آخَرَ فَتَقْعُدَ مَذْمُومًا مَخْذُولًا ﴿١٩﴾ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ  
إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أِفٌّ وَلَا تُنهرُهُمَا  
وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٠﴾

20. On each – these as well as those – We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden. 21. See how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment. 22. Set not up with Allāh any other *ilāh* (god), (O man)! (This Verse is addressed to Prophet Muhammad ﷺ, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire). 23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

كَلَّا	نُمَدُّ	هَؤُلَاءِ	وَهَؤُلَاءِ	مِنْ عَطَاءٍ	رَبِّكَ
each	We provide	these	and those	from (the) Bounty (gift)	(of) your Lord
وَمَا كَانَ	عَطَاءُ	رَبِّكَ	مَحْظُورًا ﴿١٧﴾	أَنْظِرْ كَيْفَ	
and was not	(the) Bounty	(of) your Lord	forbidden (restricted)	see how	
فَضَّلْنَا بَعْضَهُمْ	عَلَى بَعْضٍ	وَلِلْآخِرَةِ	أَكْبَرُ	دَرَجَتٍ	وَأَكْبَرُ تَفْضِيلًا ﴿١٨﴾
We preferred some of them	over others	and verily the Hereafter	(will be) greater	(in) degrees	and greater (in) preference
تَقْضِيًا	لَا تَجْعَلْ مَعَ اللَّهِ	إِلَهًا	آخَرَ	دَرَجَتٍ	وَأَكْبَرُ تَفْضِيلًا ﴿١٨﴾
(in) degrees	and greater	(in) preference	set not up with Allah	god	another



فَنَقَعَدْ مَذْمُومًا	تَخَذُولَا	وَقَضَىٰ رَبُّكَ	أَلَّا تَعْبُدُوهُ
then you will sit down reprov'd	forsaken	and your Lord has decreed	that worship not
إِلَّا إِيَّاهُ	وَبِالْوَالِدَيْنِ	إِحْسَنًا	إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ
except Him	and to the parents	(be) good (dutiful)	old age
أَحَدُهُمَا	أَوْ كِلَاهُمَا	فَلَا تَقُلْ	هُمَا
one of them	or both of them	then say not	to them
وَلَا نَنْهَرُهُمَا	وَقُلْ	لَهُمَا	قَوْلًا
nor scold them	but say	to them	a word
			(of) honour

وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ  
 أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِن تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِينَ غَفُورًا ﴿٢٥﴾ وَءَاتَ  
 ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذِرْ بَذِيرًا ﴿٢٦﴾

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." 25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance. 26. And give to the kinsman his due and to the *Miskīn* (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.

وَأَخْفِضْ لَهُمَا	جَنَاحَ	الذَّلِيلِ	مِنَ الرَّحْمَةِ	وَقُلْ
and lower	to them	(the) wing	(of) submission (humility)	through mercy
رَبِّ ارْحَمْهُمَا	كَمَا رَبَّيَانِي	صَغِيرًا		
O my Lord bestow on them Mercy	as they raised me	(when I was) small (young)		
رَبُّكُمْ	أَعْلَمُ	بِمَا	فِي نُفُوسِكُمْ	إِن تَكُونُوا صَالِحِينَ
your Lord	knows best	[of] what	(is) in your inner-selves	if you are righteous
فَإِنَّهُ	كَانَ لِلْأَوَّابِينَ غَفُورًا			
then verily He	is Most-Forgiving to those who often turn (unto Him)			

وَأَتِ ذَا الْقُرْبَىٰ	حَقَّهُ	وَالْمَسْكِينِ
and give (grant to) kinsman	his due (right)	and (to) the poor (who do not beg)
وَابْنَ السَّبِيلِ	وَلَا تُبْذِرْ بَذِيرًا	
and the wayfarer	but spend not wastefully	

إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾ وَإِمَّا تُعْرِضَنَّ عَنْهُمْ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾ وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾ إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٣٠﴾

27. Verily, the spendthrifts are brothers of the *Shayātīn* (devils), and the *Shaitān* (Devil-Satan) is ever ungrateful to his Lord. 28. And if you (O Muhammad ﷺ) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allāh will give me and I shall give you). 29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty. 30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

إِنَّ الْمُبَذِّرِينَ	كَانُوا إِخْوَانَ	الشَّيَاطِينِ	وَكَانَ	الشَّيْطَانُ	لِرَبِّهِ
verily the spendthrifts	are brothers	(of) the devils	and	the Devil-Satan is	to his Lord
كُفُورًا ﴿٢٧﴾	وَإِمَّا	تُعْرِضَنَّ عَنْهُمْ	ابْتِغَاءَ	رَحْمَةٍ	مِّن رَّبِّكَ
(ever) ungrateful	and if	you turn away from them	seeking	a mercy	from your Lord
تَرْجُوهَا	فَقُلْ	لَهُمْ	قَوْلًا	مَّيْسُورًا ﴿٢٨﴾	وَلَا تَجْعَلْ يَدَكَ
which you hope	then say	to them	a word	kind	and let not your hand
مَغْلُولَةً	إِلَىٰ عُنُقِكَ	وَلَا تَبْسُطْهَا	كُلَّ	الْبَسْطِ	
be tied	to your neck	and stretch it not forth	(to its) utmost	reach	



فَنَقَعْدُ مَلُومًا		تَحْسُورًا ﴿١٦﴾		إِنَّ رَبَّكَ يَبْسُطُ	
so (that) you sit		(and in) severe poverty		verily your Lord extends (enlarges)	
الرِّزْقَ	لِمَنْ يَشَاءُ	وَيَقْدِرُ	إِنَّهُ	الزَّيْفَ	الزَّيْفَ
the provision	for whom He wills	and straitens (for whom He wills)	verily He	the provision	the provision
كَانَ بَعَادِهِ		خَيْرًا	بَصِيرًا ﴿١٧﴾		
of His slaves (servants) is		All-Knower	All-Seer		

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمَّا لَكُمْ تَخَنُ نَزْرُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ﴿٣١﴾ وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا ﴿٣٢﴾ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيٍّ سُلْطَانًا فَلَا يُسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا ﴿٣٣﴾

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin. 32. And come not near to illegal sexual intercourse. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allāh forgives him). 33. And do not kill anyone whose killing Allāh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlūman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisās*, Law of Equality in punishment or to forgive, or to take *Diyah* (blood money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islamic law).

وَلَا تَقْتُلُوا أَوْلَادَكُمْ		خَشْيَةً		تَخَنُ		نَزْرُقُهُمْ	
and kill not your children		(for) fear		(of) poverty		We provide for them	
وَإِيَّاكُمْ	إِنَّ قَتْلَهُمْ	كَانَ خِطْئًا	كَبِيرًا ﴿٣١﴾	وَلَا تَقْرَبُوا الزَّيْفَ	إِنَّهُ	كَانَ فَحِشَةً	وَسَاءَ سَبِيلًا ﴿٣٢﴾
and (for) you	verily (the) killing of them	is a sin (mistake)	great	and approach (come near) not adultery	verily it	is a great sin	and worst way

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي	حَرَّمَ اللَّهُ	إِلَّا	بِالْحَقِّ
and kill not a soul	Allah has forbidden (to kill)	except	for a just cause
وَمَنْ قُتِلَ	مَظْلُومًا	فَقَدْ	جَعَلْنَا لَوْلِيَّهِ
and whoever is killed	wrongfully	then surely	We have made for his heir (guardian)
سُلْطَنَا	فَلَا يُسْرِفُ	فِي الْقَتْلِ	إِنَّهُ
an authority	but he exceeds not limits	in killing	verily he
			is helped

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٢٤﴾ وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٢٥﴾ وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٢٦﴾

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant will be questioned about. 35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end. 36. And follow not (O man, i.e., say not or do not or witness not) that of which you have no knowledge. Verily, the hearing, and the sight, and the heart of each of those ones will be questioned (by Allāh).

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	
and approach (come near) not (to the) wealth	(of) the orphan	except	
بِالَّتِي	هِيَ	أَحْسَنُ	حَتَّى يَبْلُغَ أَشُدَّهُ
with what	[it]	(is) best	until he attains his maturity
إِنَّ الْعَهْدَ	كَانَ	مَسْئُولًا	وَأَوْفُوا الْكَيْلَ
verily the covenant	is questioned about	and give full measure	when you measure
وَزِنُوا	بِالْقِسْطَاسِ	الْمُسْتَقِيمِ	ذَلِكَ
and weigh	with balance	straight	that
تَأْوِيلًا	وَلَا تَقْفُ مَا	لَيْسَ لَكَ	بِهِ
interpretation (in the end)	and follow not what	you have not	of which
			knowledge



إِنَّ السَّمْعَ	وَالْبَصَرَ	وَالْفُؤَادَ	كُلُّ	أُولَئِكَ	كَانَ	عَنْهُ	مَسْئُولًا
verily the hearing	and the sight	and the heart	each	(of) those	is	[of it]	questioned

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾ كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَلِكَ مِمَّا أَوْحَى إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا ءَاخَرَ فَتُنْقَلَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنثًا إِنَّكُمْ لَقَوْلُونَ قَوْلًا عَظِيمًا ﴿٤٠﴾

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth nor can you attain a stature like the mountains in height. 38. All the bad aspects of these (the above mentioned things) are hateful to your Lord. 39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad ﷺ). And set not up with Allāh any other *ilāh* (god) lest you should be thrown into Hell, blameworthy and rejected (from Allāh's Mercy). 40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

وَلَا تَمْشِ	فِي الْأَرْضِ	مَرَحًا	إِنَّكَ
and walk not	on the earth	(with) conceit (and arrogance)	verily you
لَن تَخْرِقَ الْأَرْضَ	وَلَن تَبْلُغَ الْجِبَالَ طُولًا	﴿٣٧﴾	
will never penetrate the earth	and will never attain (reach) the mountains	(in) height	
كُلُّ	ذَلِكَ	كَانَ	سَيِّئُهُ
all	that	is	its evil
عِندَ	رَبِّكَ	مَكْرُوهًا	﴿٣٨﴾
to	your Lord	hateful	that
ذَلِكَ	مِمَّا	أَوْحَى إِلَيْكَ	رَبُّكَ
that	(is) of what	revealed to you	your Lord
وَلَا تَجْعَلْ مَعَ اللَّهِ	مِنْ الْحِكْمَةِ	﴿٣٩﴾	
and set not up with Allah	of the wisdom		
إِلَهًا	ءَاخَرَ	فَلْتُنْقَلَىٰ	فِي جَهَنَّمَ
god	another	lest you should be thrown	into Hell
مَدْحُورًا	﴿٤٠﴾	أَفَأَصْفَكَ	رَبُّكُمْ
rejected		(has) then preferred for you?	your Lord
		بِالْبَنِينَ	sons

وَأَخَذَ	مِنَ الْمَلَائِكَةِ	إِنشَاءً	إِنَّكُمْ
and taken (for Himself)	from (among) the angels	females (daughters)	verily you
لَنَقُولَنَّ قَوْلًا		عَظِيمًا	
surely utter a statement		awful (great)	

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾ قُلْ لَّوْكَانَ مَعَهُ إِهْلَةٌ كَمَا يَقُولُونَ إِذَا لَا بَنَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿٤٢﴾ سُبْحَنَهُ، وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿٤٣﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يَسْبِيحُ بِحَمْدِهِ وَلَكِنْ لَا نَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤٤﴾

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion. 42. Say (O Muhammad ﷺ to these polytheists, pagans): "If there had been other *ālihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him). 43. Glorified and Exalted is He High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allāh, but He is Allāh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him). 44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

وَلَقَدْ صَرَّفْنَا	فِي هَٰذَا	الْقُرْآنِ	لِيَذَكَّرُوا
and surely We have explained	in this	Qur'an	that they may take heed
وَمَا يَزِيدُهُمْ	إِلَّا نُفُورًا ﴿٤١﴾	قُلْ	لَوْ كَانَ مَعَهُ
but it increases them not	except (in) aversion	say	if (there) were (along) with Him
كَمَا يَقُولُونَ	إِذَا لَا بَنَغُوا	إِلَىٰ ذِي	إِهْلَةٌ
as they say	then they would certainly have sought out	to (the) Lord	(other) gods
السَّبِيلَ ﴿٤٢﴾	سُبْحَنَهُ،	وَتَعَالَىٰ	عَمَّا يَقُولُونَ
a way	Glorified is He	and Exalted is He	above that they say
الْعَرْشِ			
(of) the Throne			



عُلُوًّا	كَبِيرًا ﴿١٧﴾	تَسْبِيحٌ لَهُ	السَّمَوَاتِ	السَّبْعِ	وَالْأَرْضِ	وَمَنْ
height (degree)	great	glorify [to] Him	the heavens	seven	and the earth	and (all) that
فِيهِمْ	وَإِنْ	مِنْ شَيْءٍ	إِلَّا	يُسَبِّحُ بِحَمْدِهِ	وَلَكِنْ	
(is) in them	and (there is) not	[of] a thing	but	glorifies with His Praise	[and] but	
لَا نَفْقَهُونَ تَسْبِيحَهُمْ			إِنَّهُ كَانَ حَلِيمًا		غَفُورًا ﴿١٨﴾	
you understand not their glorification			verily He is Ever Forbearing		Oft-Forgiving	

وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا ﴿١٧﴾ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ، وَلَوُا عَلَى أَدْبَارِهِمْ نُفُورًا ﴿١٨﴾ نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ نَجْوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿١٩﴾

45. And when you (Muhammad ﷺ) recite the Qur'ān, We put between you and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not). 46. And We have put coverings over their hearts lest they should understand it (the Qur'ān), and in their ears deafness. And when you make mention of your Lord Alone [Lā ilāha illallāh (none has the right to be worshipped but Allāh) – Islāmīc Monotheism ((توحيد الله)) in the Qur'ān, they turn on their backs, fleeing in extreme dislike. 47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the Zālimūn (polytheists and wrongdoers) say: "You follow none but a bewitched man."

وَإِذَا	قَرَأْتَ الْقُرْآنَ	جَعَلْنَا بَيْنَكَ	وَبَيْنَ		
and when	you recite the Qur'an	We make (put) between you	and between		
الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ	حِجَابًا	مَسْتُورًا ﴿١٧﴾		
those who believe not	in the Hereafter	a veil (barrier)	invisible (unseen)		
وَجَعَلْنَا	عَلَى قُلُوبِهِمْ	أَكِنَّةً	أَنْ يَفْقَهُوهُ		
and We have put	over their hearts	coverings	lest they should understand it		
وَفِي آذَانِهِمْ	وَقْرًا	وَإِذَا	ذَكَرْتَ رَبَّكَ		
and in their ears	deafness (heavy load)	and when	you make mention of your Lord		

فِي الْقُرْآنِ	وَحْدَهُ.	وَلَوْ عَلَىٰ أَدْبَارِهِمْ	نُفُورًا ﴿١٦﴾
in the Qur'an	Alone	they turn on their backs (fleeing)	(in) extreme dislikeness
نَحْنُ	أَعْلَمُ	بِمَا يَسْتَمِعُونَ	بِهِ ۖ
We	know best	of what they listen	[with it]
وَإِذْ	يَسْتَمِعُونَ إِلَيْكَ	إِذْ	يَقُولُ الظَّالِمُونَ
and when	they listen to you	when	the wrongdoers say
هُمْ	نَجْوَىٰ	إِذْ	إِنْ تَتَّبِعُونَ
they	(take) secret counsel	when	you follow none
		إِلَّا رَجُلًا	مَّسْحُورًا ﴿١٧﴾
		but a man	bewitched

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٦﴾ وَقَالُوا أَإِذَا كُنَّا عِظْمًا  
وَرُفْنًا أَإِنَّا لَمَبْعُوثُونَ خَلْقًا جَدِيدًا ﴿١٧﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿١٨﴾ أَوْ خَلْقًا مِّمَّا  
يَكْثُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ  
إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَىٰ هُوَ قُلْ عَسَىٰ أَن يَكُونَ قَرِيبًا ﴿١٩﴾

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way. 49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?" 50. Say (O Muhammad ﷺ): "Be you stones or iron," 51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

أَنْظُرْ كَيْفَ	ضَرَبُوا لَكَ	الْأَمْثَالَ	فَضَلُّوا
see how	they have put forward for you	examples	so they have gone astray
فَلَا يَسْتَطِيعُونَ سَبِيلًا ﴿١٦﴾	وَقَالُوا	أَإِذَا	كُنَّا عِظْمًا
and they can not (find) a way	and they say	(is it) when?	we are bones
وَرُفْنًا	أَإِنَّا	لَمَبْعُوثُونَ	خَلْقًا
and fragments (ashes)	(should) we really?	[surely] (be) resurrected	a creation



جَدِيدًا ﴿١٩﴾	قُلْ	كُونُوا حِجَارَةً	أَوْ حَدِيدًا ﴿٢٠﴾	أَوْ خَلْقًا	مِمَّا
new	say	be stones	or iron	or a creation	of what (We created)
يَكْبُرُ فِي صُدُورِكُمْ	فَسَيَقُولُونَ	مَنْ	يُعِيدُنَا		
is greater in your breasts	then they will say	who	shall return us (bring us back to life)		
قُلِ الَّذِي فَطَرَكُمْ	أَوَّلَ	مَرَّةٍ	فَسَيَنْغَضُونَ	إِلَيْكَ	رُءُوسَهُمْ
say He Who created you	(the) first	time	then they will shake	at you	their heads
وَيَقُولُونَ	مَتَى	هُوَ	قُلْ	عَسَى	أَنْ يَكُونَ قَرِيبًا ﴿٢١﴾
and say	when	it (will be)	say	perhaps	[that] it is near (soon)

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظُنُّونَ إِن لَّبِثْتُمْ إِلَّا قَلِيلًا ﴿٢٢﴾ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَنِ عَدُوًّا مُّبِينًا ﴿٢٣﴾ رَبُّكُمْ أَعْلَمُ بِكُمْ إِن يَشَأْ يُرْحَمْكُمْ أَوْ إِن يَشَأْ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴿٢٤﴾

52. On the Day when He will call you, and you will answer (His Call) with (words of) His praise and obedience, and you will think that you have stayed (in this world) but a little while! 53. And say to My slaves (i.e. the true believers of Islamic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitān* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitān* (Satan) is to man a plain enemy. 54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad ﷺ) as a guardian over them.

يَوْمَ	يَدْعُوكُمْ	فَتَسْتَجِيبُونَ	بِحَمْدِهِ
(on the) Day (when)	He will call you	and you will answer	with His Praise
وَتَظُنُّونَ	إِن لَّبِثْتُمْ	إِلَّا قَلِيلًا ﴿٢٢﴾	وَقُلْ
and you will think	(that) you have not stayed	but a little (while)	to My slaves and say
يَقُولُوا الَّتِي	هِيَ	أَحْسَنُ	إِنَّ الشَّيْطَانَ
(that) they should say those (words)	which	(are) best	truly Satan
يَنْزِعُ بَيْنَهُمْ	إِنَّ الشَّيْطَانَ	كَانَ لِلْإِنْسَنِ	عَدُوًّا مُّبِينًا ﴿٢٣﴾
sows amongst them	surely Satan	is to man	an enemy plain
			your Lord

أَعْلَمُ	بِكُمْ	إِنْ يَشَأْ	يَرْحَمَكُمُ	أَوْ	إِنْ يَشَأْ
knows best	you	if He wills	He will have mercy on you	or	if He wills
يُعَذِّبُكُمْ	وَمَا أَرْسَلْنَاكَ	عَلَيْهِمْ	وَكَيْلًا		
He will punish you	and We have not sent you	over them	(as) a guardian		

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَءَاتَيْنَا دَاوُودَ زَبُورًا ﴿٥٥﴾ قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيلًا ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مُحَذُورًا ﴿٥٧﴾

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We have preferred some of the Prophets to others, and to Dawūd (David) We gave the Zabūr (Psalms). 56. Say (O Muhammad ﷺ): "Call upon those – besides Him whom you pretend [to be gods like angels, 'Īsā (Jesus), 'Uzair (Ezra) and others]. They have neither the power to remove the adversity from you nor even to shift it from you to another person." 57. Those whom they call upon [like 'Īsā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), angels and others] desire (for themselves) means of access to their Lord (Allāh), as to which of them should be the nearest; and they ['Īsā (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His torment. Verily, the torment of your Lord is (something) to be afraid of!

وَرَبُّكَ	أَعْلَمُ	بِمَنْ	فِي السَّمَوَاتِ	وَالْأَرْضِ
and your Lord	knows best	[of] (all those) who	(are) in the heavens	and the earth
وَلَقَدْ فَضَّلْنَا بَعْضَ	النَّبِيِّينَ	عَلَى بَعْضٍ		
and indeed We have preferred some	(of) the Prophets	to others		
وَأَتَيْنَا دَاوُودَ	زَبُورًا ﴿٥٥﴾	قُلِ	ادْعُوا الَّذِينَ	
and We gave David	the Psalms	say	call upon those whom	
زَعَمْتُمْ مِنْ دُونِهِ	فَلَا يَمْلِكُونَ كَشْفَ			
you pretend (claimed to be gods) besides Him	than they have neither the power (to) remove			



الْزُرِّ	عَنْكُمْ	وَلَا تَحْوِيلًا ﴿٥٦﴾	أُولَئِكَ	الَّذِينَ يَدْعُونَ
the adversity	from you	nor (to) shift (it)	those	whom they call upon
يَبْتَغُونَ إِلَىٰ رَبِّهِمْ	الْوَسِيلَةَ	أَيُّهُمْ	أَقْرَبُ	
desire (seek) to their Lord	the means of access	which of them	(should be) the nearest	
وَيَرْجُونَ رَحْمَتَهُ	وَيَخَافُونَ عَذَابَهُ	إِنَّ عَذَابَ		
and they hope for His Mercy	and they fear His torment	verily (the) torment		
	رَبِّكَ	كَأَن مَّحْذُورًا ﴿٥٧﴾		
	(of) your Lord	is (something to be) afraid of		

وَأِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ﴿٥٨﴾ وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآيِنَا ثَمُودَ النَّاقَةَ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees) 59. And nothing stops Us from sending the *Ayāt* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamūd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

وَأِنْ	مِنْ قَرْيَةٍ	إِلَّا	نَحْنُ	مُهْلِكُوهَا	قَبْلَ	يَوْمِ
and (there is) not	[of] a town	but	We	(shall) destroy it	before	(the) Day
الْقِيَمَةِ	أَوْ مُعَذِّبُوهَا	عَذَابًا	شَدِيدًا	كَأَن	ذَلِكَ	فِي الْكِتَابِ
(of) Resurrection	or punish it	(with) a punishment	severe	is	that	in the Book
مَسْطُورًا ﴿٥٨﴾	وَمَا مَنَعَنَا	أَنْ نُرْسِلَ	بِالْآيَاتِ	إِلَّا	أَنْ	كَذَّبَ بِهَا
written	and stopped us not	to send	the Signs	but	that	denied them
الْأَوَّلُونَ	وَأَيْنَا ثَمُودَ	النَّاقَةَ	مُبْصِرَةً			
the people of old	and We gave (sent to) Thamud	the she-camel	(as) a clear sign			

فَظَلَمُوا	بِهَا	وَمَا نُرْسِلُ	بِالْآيَاتِ	إِلَّا تَخَوِّفًا
but they did wrong	[to] her	and We send not	the signs	except to warn (scare)

وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرُّءْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا ﴿٦٠﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of *Al-Isrā'*) but a trial for mankind, and (likewise) the accursed tree (*Zaqqūm*, mentioned) in the Qur'ān. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allāh. 61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblīs* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

وَإِذْ	قُلْنَا لَكَ	إِنَّ رَبَّكَ أَحَاطَ	بِالنَّاسِ	
and (remember) when	We said to you	verily your Lord has encompassed	mankind	
وَمَا جَعَلْنَا الرُّءْيَا	الَّتِي	أَرَيْنَاكَ	إِلَّا فِتْنَةً	لِلنَّاسِ
and We made not the vision	which	We showed you	but a trial	for mankind
وَالشَّجَرَةَ	الْمَلْعُونَةَ	فِي الْقُرْآنِ	وَنُخَوِّفُهُمْ	
and the tree	accursed	in the Qur'an	and We warn (frighten) them	
فَمَا يَزِيدُهُمْ	إِلَّا طُغْيَانًا	كَبِيرًا	وَإِذْ	
but it increases them not	save (in) transgression	great	and (remember) when	
قُلْنَا لِلْمَلَائِكَةِ	اسْجُدُوا لِآدَمَ	فَسَجَدُوا	إِلَّا إِبْلِيسَ	قَالَ
We said to the angels	prostrate unto Adam	so they prostrated	except Iblis	he said
ءَأَسْجُدُ	لِمَنْ	خَلَقْتَ طِينًا		
(shall) I prostrate?	to (one) whom	You created (from) clay		



قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَمَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ  
إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاؤُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾  
وَأَسْتَفِيزُ مِنْ أَسْطَظَعَتْ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبَ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾

62. [Iblīs (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!" 63. (Allāh) said: "Go, and whosoever of them follows you, surely, Hell will be the recompense of you (all) an ample recompense. 64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allāh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways—usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

قَالَ	أَرَأَيْتَكَ هَذَا	الَّذِي كَرَّمْتَ	عَلَيَّ
he (Iblis) said	(do) You see this?	whom You have honoured	above me
لَئِنْ أَخَّرْتَنِ	إِلَى يَوْمِ	الْقِيَمَةِ	لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ
if You give me respite	to (the) Day	(of) Resurrection	I will surely mislead his offspring (all)
إِلَّا قَلِيلًا ﴿٦٢﴾	قَالَ	أَذْهَبَ	فَمَنْ تَبِعَكَ مِنْهُمْ
but a few	He (Allah) said	go	and whosoever follows you of them
فَإِنَّ جَهَنَّمَ	جَزَاؤُكُمْ	جَزَاءً	مَوْفُورًا ﴿٦٣﴾
then surely Hell	(will be) the recompense of you (all)	a recompense	ample
وَأَسْتَفِيزُ مِنْ أَسْطَظَعَتْ مِنْهُمْ	بِصَوْتِكَ	وَأَجْلِبُ عَلَيْهِمْ	
and befool	whom you can	of them	and make assaults with your voice
بِخَيْلِكَ	وَرَجِلِكَ	وَشَارِكُهُمْ	فِي الْأَمْوَالِ وَالْأَوْلَادِ
with your cavalry	and your infantry	and share with them	[in] wealth and children

وَعِدُّهُمْ	وَمَا يَعِدُّهُمْ	الشَّيْطَانُ إِلَّا غُرُورًا	
and promise them	and promises them not	Satan but deceit	

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿١٥﴾ رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ الْفُلْكَ فِي الْبَحْرِ لِتَبْتَغُوا مِنْ فَضْلِهِ ۚ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهًا فَلَمَّا نَجَّكُم إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿١٧﴾

65. "Verily, My slaves (i.e. the true believers of Islāmic Monotheism) – you have no authority over them. And All-Sufficient is your Lord as a Guardian."

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His bounty. Truly, He is Ever Most Merciful towards you. 67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allāh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.

إِنَّ عِبَادِي	لَيْسَ لَكَ	عَلَيْهِمْ	سُلْطَانٌ	وَكَفَىٰ	
verily My slaves	(there) is not for you	over them	an authority	and Sufficient is	
بِرَبِّكَ	وَكَيلًا ﴿١٥﴾	رَبُّكُمْ	الَّذِي	يُزْجِي لَكُمْ	الْفُلْكَ
your Lord	(as) a Guardian	your Lord	(is) He Who	drives for you	the ship
فِي الْبَحْرِ	لِتَبْتَغُوا	مِنْ فَضْلِهِ ۚ	إِنَّهُ		
through the sea	(in order) that you may seek	of His bounty	truly He		
كَانَ بِكُمْ رَحِيمًا ﴿١٦﴾	وَإِذَا	مَسَّكُمْ	الضُّرُّ	فِي الْبَحْرِ	ضَلَّ
is Most Merciful towards you	and when	touches you	harm	upon the sea	vanish
مَنْ تَدْعُونَ	إِلَّا إِلَاهًا	فَلَمَّا	نَجَّكُم		
those that you call upon	except Him (Allah Alone)	but when	He brings you safe		
إِلَى الْبَرِّ	أَعْرَضْتُمْ	وَكَانَ الْإِنْسَانُ	كَفُورًا ﴿١٧﴾		
to land	you turn away	and man is	(ever) ungrateful		

أَفَأَمِنْتُمْ أَنْ يُخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ



وَكَيْلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِّنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا ﴿٦٩﴾ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا ﴿٧٠﴾

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sandstorm? Then, you shall find no *Wakil* (guardian—one to guard you from the torment). 69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us. 70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibāt* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

أَفَأَمِنْتُمْ	أَنْ يَخْسِفَ		بِكُمْ	جَانِبَ
(do) you then feel secure?	that He will (not) cause to swallow up		you	a side
الْبَرِّ	أَوْ	يُرْسِلَ عَلَيْكُمْ	حَاصِبًا	ثُمَّ
(of) the land	or	send against you	a violent sandstorm	then
لَكُمْ	وَكَيْلًا ﴿٦٨﴾	أَمْ أَمِنْتُمْ	أَنْ يُعِيدَكُمْ	فِيهِ
for you	a guardian	or (do) you feel secure	that He will (not) return you	to it (sea)
تَارَةً	أُخْرَىٰ	فَيُرْسِلَ	عَلَيْكُمْ	قَاصِفًا
time	another	and send	against you	a hurricane
بِمَا كَفَرْتُمْ	ثُمَّ	لَا تَجِدُوا	لَكُمْ	عَلَيْنَا
(because) of what you disbelieved	then	you will not find	for you	against Us
بِهِ	تَبِيعًا ﴿٦٩﴾	وَلَقَدْ كَرَّمْنَا بَنِي		آدَمَ
therein	an avenger	and indeed We honoured (the) Children		(of) Adam
وَحَمَلْنَاهُمْ	فِي الْبَرِّ	وَالْبَحْرِ	وَرَزَقْنَاهُمْ	
and We have carried them	on land	and sea	and have provided them	

عَلَى كَثِيرٍ	وَفَضَّلْنَاهُمْ	مِّنَ الطَّيِّبَاتِ
over many	and We have preferred them	of the good things
	تَفْضِيلًا	مِّمَّنْ خَلَقْنَا
	(with) a marked preference	of (those) whom We created

يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ، يَمِينُهُ، فَأُولَٰئِكَ يَقْرَءُونَ  
 كِتَابَهُمْ وَلَا يَظْلَمُونَ فَتِيلًا ﴿٧١﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ  
 وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imām* [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'ān, the Taurāt (Torah), the Injil (Gospel), or the leaders whom the people followed in this world]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least. 72. And whoever is blind in this world (i.e., does not see Allāh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

يَوْمَ	نَدْعُوا كُلَّ	أُنَاسٍ	بِإِمَامِهِمْ
(and remember the) Day (when)	We shall call all	human beings	with their leader
فَمَنْ أُوْتِيَ	كِتَابَهُ،	يَمِينُهُ،	فَأُولَٰئِكَ
then whosoever is given	his book	in his right hand	then those (such)
يَقْرَءُونَ كِتَابَهُمْ	وَلَا يَظْلَمُونَ فَتِيلًا ﴿٧١﴾		
will read their book (records)	and they will not be dealt with unjustly in the least		
وَمَنْ كَانَتْ	فِي هَذِهِ	أَعْمَىٰ	فَهُوَ
and whoever is	in this (world)	blind	then he (will be)
	أَعْمَىٰ	وَأَضَلُّ	سَبِيلًا ﴿٧٢﴾
	blind	and more astray	(from the) Path

وَإِنْ كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أَوْحَيْنَا إِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهُ وَإِذًا لَا تَخْذُوكَ



خَلِيلًا ﴿٧٣﴾ وَلَوْلَا أَنْ ثَبَّنَّاكَ لَقَدْ كِدْتَ تَرْكُنْ إِلَيْهِمْ شَيْئًا قَلِيلًا ﴿٧٤﴾ إِذَا لَا أَذَقْنَاكَ  
ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا ﴿٧٥﴾

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'an) to you (O Muhammad ﷺ), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalīl* (an intimate friend)! 74. And had We not made you stand firm, you would nearly have inclined to them a little. 75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

وَأِنْ كَادُوا		لَيَفْتِنُونَكَ		عَنِ الَّذِي	
and verily they were about		(to) tempt you away		from that which	
أَوْحَيْنَا إِلَيْكَ		لِنَفْتَرِيَ		عَلَيْنَا	
We have revealed unto you		to fabricate		against Us	
وَإِذَا		لَا تَخْذُوكَ		خَلِيلًا ﴿٧٣﴾	
and then		they would certainly have taken you		a friend	
أَنْ ثَبَّنَّاكَ		لَقَدْ كِدْتَ		تَرْكُنْ إِلَيْهِمْ	
[that] We made you stand firm		verily you nearly		would have inclined to them	
قَلِيلًا ﴿٧٤﴾		لَا أَذَقْنَاكَ		ضِعْفَ	
little		We would have made you taste		a double (portion)	
الْحَيَاةِ		وَضِعْفَ		الْمَمَاتِ	
(in) this life		and a double (portion of punishment)		(after) death	
لَا تَجِدُ		لَكَ		نَصِيرًا ﴿٧٥﴾	
you would have not found		for you		any helper (supporter)	
عَلَيْنَا		ضِعْفَ		الْمَمَاتِ	
against Us		and a double (portion of punishment)		(after) death	

وَأِنْ كَادُوا لَيَسْتَفْرِزُونَكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ خِلْفَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا تَحْوِيلًا ﴿٧٧﴾ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا ﴿٧٨﴾

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case, they would not have stayed (therein) after you, except for a little while. 77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad ﷺ), and you will not find any alteration in Our *Sunnah* (rule or way). 78. Perform *As-Salāt* (the prayers) from midday till the darkness of the night (i.e. the *Zuhr*, *ʿAsr*, *Maghrib*, and *Ishā'* prayers), and recite the Qur'ān in the early dawn (i.e. the morning – *Fajr* prayer). Verily, the recitation of the Qur'ān in the early dawn (i.e., the morning – *Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night).

وَإِنْ كَادُوا	لَيَسْتَفْرِزُونَكَ	مِنَ الْأَرْضِ	لِيُخْرِجُوكَ
and verily they were about	(to) frighten you	from the land	that they might drive you out
مِنْهَا	وَإِذَا	لَا يَلْبَثُونَ	خِلَافَكَ
of it	and then (in that case)	they would have not stayed	after you
إِلَّا قَلِيلًا	سُنَّةَ	مَنْ	قَدْ أَرْسَلْنَا قَبْلَكَ
except a little (while)	(this was Our) way	(with) whom	indeed We sent before you
مِنْ رُسُلِنَا	وَلَا تَجِدْ	لِسُنَّتِنَا	تَحْوِيلًا
of Our Messengers	and you will not find	for Our way	any alteration
أَقِمِ الصَّلَاةَ	لِدُلُوكِ الشَّمْسِ	إِلَى غَسَقِ	الَّيْلِ
perform the prayer	from midday	till (the) darkness	(of) the night
وَقُرْءَانَ	الْفَجْرِ	إِنَّ	قُرْءَانَ
and (recite the) Quran	(in) the early dawn	verily	(the recitation of the) Quran
الْفَجْرِ		كَانَ	مَشْهُودًا
(in) the early dawn		is ever witnessed	

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ، نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٦﴾ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٧٧﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٧٨﴾



79. And in some parts of the night (also) offer the *Salāt* (prayer) with it (i.e. recite the Qur'ān in the prayer) as an additional prayer (*Tahajjud* optional prayer – *Nawāfil*) for you (O Muhammad ﷺ). It may be that your Lord will raise you to *Maqām Mahmūd* (a station of praise and glory, i.e., the honour of intercession on the Day of Resurrection). 80. And say (O Muhammad ﷺ): "My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof)." 81. And say: "Truth (i.e. Islāmic Monotheism or this Qur'ān or *Jihād* against polytheists) has come and *Bātil* (falsehood, i.e. Satan or polytheism) has vanished. Surely, *Bātil* is ever bound to vanish."

وَمِنَ اللَّيْلِ		فَتَهَجَّدْ		بِهِ	
and in (some parts of) the night		perform the night prayer		with it (Quran)	
نَافِلَةً	لَّكَ	عَسَىٰ	أَنْ يَبْعَثَكَ	رَبُّكَ	
(as) an additional (prayer)	for you	it may be	that will raise you	your Lord	
مَقَامًا	مَحْمُودًا	وَقُلْ رَبِّ	أَدْخِلْنِي	مُدْخَلَ	
(to) a station	(of) praiseworthy	and say my Lord	make me enter	an entering	
صِدْقٍ	وَأَخْرِجْنِي	مُخْرَجٍ	صِدْقٍ	وَأَجْعَلْ	
good (truth)	and bring me out	an expelled	good (truth)	and make (grant)	
لِي	مِنْ لَّدُنْكَ	سُلْطَانًا	نَصِيرًا	وَقُلْ	جَاءَ الْحَقُّ
for me	from You	an authority	helper	and say	the truth came
وَزَهَقَ الْبَاطِلُ		إِنَّ الْبَاطِلَ		كَانَ زَهُوقًا	
and the falsehood vanished		surely the falsehood		is (bound) to vanish	

وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾ وَإِذَا  
 أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ الشَّرْكَانَ يَتُوسَّ ﴿٨٣﴾ قُلْ كُلُّ يَعْمَلُ عَلَىٰ  
 شَاكِلَتِهِ ۚ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ هَادِي سَبِيلًا ﴿٨٤﴾

82. And We send down of the Qur'ān that which is a healing and a mercy to those who believe (in Islāmic Monotheism and act on it), and it increases the

Zālimūn (polytheists and wrongdoers) in nothing but loss. 83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair. 84. Say (O Muhammad ﷺ to mankind): "Each one does according to *Shakilatihi* (i.e. his way or his religion or his intentions), and your Lord knows best of him whose path (religion) is right."

وَنَزَّلْ	مِنَ الْقُرْآنِ	مَا	هُوَ	شِفَاءٌ	وَرَحْمَةٌ
and We send down	from the Quran	that which	[it]	(is) a healing (cure)	and a mercy
لِّلْمُؤْمِنِينَ	وَلَا يَزِيدُ الظَّالِمِينَ	إِلَّا خَسَارًا	وَإِذَا		
to the believers	and it increases not the wrongdoers	but (in) loss	and when		
أَنعَمْنَا عَلَى الْإِنْسَنِ	أَعْرَضَ	وَنَآ	بِجَانِبِهِ		
We bestow Our Grace on man	he turns away	and becomes far away	at his side		
وَإِذَا	مَسَّهُ	الشَّرُّ	كَانَ يَتُوسَّ	قُلْ	كُلُّ يَعْمَلْ
and when	touches him	evil	he is (in great) despair	say	each acts
عَلَى شَاكِلَتِهِ	فَرَبُّكُمْ	أَعْلَمُ	يَمِّنْ	هُوَ	
according to his manner	and your Lord	knows best	of (him) who	[he]	
	أَهْدَى	سَبِيلًا			
	(is) best guided	(in) path			

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا ﴿٨٥﴾ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِنَّا وَكَرَاهَةً مِن رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

85. And they ask you (O Muhammad ﷺ) concerning the *Rūh* (the spirit). Say: "The *Rūh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little." 86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ān). Then you would find no protector for you against Us in



that respect. 87. Except as a mercy from your Lord. Verily, His Grace to you (O Muhammad ﷺ) is ever great. 88. Say: "If mankind and the jinn were together to produce the like of this Qur'ān, they could not produce the like thereof, even if they helped one another."

وَيَسْأَلُونَكَ	عَنِ الرُّوحِ	قُلِ الرُّوحُ	مِنْ أَمْرِ
and they ask you	about the soul (spirit)	say the soul	(is) of (the) Command
رَبِّي	وَمَا أُوتِيتُمْ	مِّنَ الْعِلْمِ	إِلَّا قَلِيلًا
(of) my Lord	and you have not been given	of knowledge	but a little
وَلَيْنِ شِئْنَا	لَنَذْهَبَنَ بِالَّذِي	أَوْحَيْنَا إِلَيْكَ	ثُمَّ
and if We willed	We could surely take away that which	We have revealed to you	then
لَا تَجِدُ	لَكَ	عَلَيْنَا	وَكِيلًا
you would not find	for you	against Us	any protector (guardian)
إِلَّا رَحْمَةً	مِّن رَّبِّكَ	إِنَّ فَضْلَهُ	كَبِيرًا
except (as) a mercy	from your Lord	verily His Grace	(ever) great
قُلْ لَّيْنِ	اجْتَمَعَتِ	الْإِنْسُ	وَالْجِنُّ
say	were together	the mankind	and the jinn
هَذَا	الْقُرْآنِ	لَا يَأْتُونَ	بِمِثْلِهِ
(of) this	Quran	they can not bring	the like thereof
		وَلَوْ كَانَتْ	بَعْضُهُمْ
		even if some of them were	
	لِبَعْضٍ	ظَهِيرًا	
	to others	helper/supporter	

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٧﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ لَكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٨٨﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ نَّحِيلٍ وَعَنْبٍ فَتَفْجُرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٨٩﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمَتْ عَلَيْنَا كِسْفًا أَوْتَاتِي بِإِلَهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٠﴾

89. And indeed We have fully explained to mankind, in this Qur'ān, every kind

of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief. 90. And they say: "We shall not believe in you (O Muhammad ﷺ), until you cause a spring to gush forth from the earth for us; 91. "Or you have a garden of date palms and grapes, and cause rivers to gush forth in its midst abundantly; 92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allāh and the angels before (us) face to face;

وَلَقَدْ	صَرَفْنَا لِلنَّاسِ			فِي هَذَا	الْقُرْآنِ
and indeed	We have fully explained to mankind (people)			in this	Quran
مِنْ كُلِّ	مَثَلٍ	فَأَبَى أَكْثَرُ	النَّاسِ	إِلَّا كُفُورًا	
of every (kind)	(of) similitude	but refused most	people	but disbelief	
وَقَالُوا	لَنْ نُؤْمِنَ	لَكَ	حَتَّى	تَفْجُرَ لَنَا	
and they say	we shall never believe	in you	until	you cause to gush forth for us	
مِنَ الْأَرْضِ	يَنْبُوعًا	أَوْ	تَكُونُ لَكَ	جَنَّةٌ	مِّنْ نَّخِيلٍ
from the earth	a spring	or	(there) is for you	a garden	of date palms
وَعِنَبٍ	فَنُفِجَرَ الْأَنْهَارَ			خِلَالَهَا	تَفْجِيرًا
and grapes	and you cause rivers to gush forth			in its midst	abundantly
أَوْ تُسْقَطَ السَّمَاءُ	كَمَا	زَعَمْتَ عَلَيْنَا			
or you cause the heaven to fall	as	you have claimed (pretended) upon us			
كِسْفًا	أَوْ	تَأْتِي بِاللَّهِ	وَالْمَلَائِكَةِ	قَبِيلًا	
(in) pieces	or	you bring Allah	and the angels	(before us) face to face	

أَوْ يَكُونُ لَكَ بَيْتٌ مِّنْ زُخْرَفٍ أَوْ تَرَفِّي فِي السَّمَاءِ وَلَنْ تُؤْمِنَ لِرُقِيِّكَ حَتَّى تُنْزَلَ عَلَيْنَا كَنْبًا نَقْرُوهُ. قُلْ سُبْحَانَ رَبِّي هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمْ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبْعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كَانَتْ فِي الْأَرْضِ مَلَائِكَةٌ يَّمْشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾

93. "Or you have a house of Zukhruf (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you



bring down for us a Book that we would read." Say (O Muhammad ﷺ): "Glorified (and Exalted) is my Lord [(Allāh) above all that evil they (polytheists) associate with Him]! Am I anything but a man, sent as a Messenger?" 94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allāh sent a man as (His) Messenger?" 95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

أَوْ يَكُونُ لَكَ	بَيْتٌ	مِّنْ زُخْرِفٍ	أَوْ تَرَفَّى فِي السَّمَاءِ
or	a house	of adornable materials	you ascend up into the sky
وَلَنْ نُؤْمِنَ	لِرُقِيكَ	حَتَّى	تُنَزِّلَ عَلَيْنَا
and we shall never believe	in your ascension	until	you bring down for us
كِتَابًا	تَقْرُوهُ	قُلْ	سُبْحَانَ رَبِّي هَلْ كُنْتُ
a Book	that we would read	say	Glorified (is) my Lord (what) am I?
إِلَّا بَشَرًا	رَّسُولًا	وَمَا مَنَعَ النَّاسَ	أَنْ يُؤْمِنُوا
but a man	(sent as) a Messenger	and nothing prevented people	to believe
إِذْ جَاءَهُمْ	الْهُدَى	إِلَّا أَنْ قَالُوا	أَبَعَثَ اللَّهُ بَشَرًا
when	the guidance came to them	except that they said	(did) Allah send a man?
رَّسُولًا	قُلْ	لَوْ كَانَتْ	فِي الْأَرْضِ
(as) a Messenger	say	if (there) were	on the earth
يَمْشُونَ مُطْمَئِنِّينَ	لَنَزَّلْنَا	عَلَيْهِمْ	
walking about in peace	We would certainly have sent down	to them	
مِّنَ السَّمَاءِ	مَلَكًا	رَّسُولًا	
from the heaven	an angel	(as) a Messenger	

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾ وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ ۖ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى وُجُوهِهِمْ عُمِيَ ۖ وَبَكُمَا وَصَمًا مَّا أَوْنَتْهُمُ جَهَنَّمُ ۖ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿٩٧﴾

ذَٰلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا بِآيَاتِنَا وَقَالُوا أَءِذَا كُنَّا عِظْمًا وَرُفَّتًا ءَأَنَّا لَمَبْعُونُونَ خَلْقًا جَدِيدًا ﴿١٨﴾

96. Say: "Sufficient is Allāh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves." 97. And he whom Allāh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors) besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf; their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire. 98. That is their recompense, because they denied Our *Ayāt* (proofs, verses, evidences, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

قُلْ	كَفَىٰ بِاللَّهِ شَهِيدًا	بَيْنِي	وَبَيْنَكُمْ	إِنَّهُ كَانَ
say	Sufficient is Allah (for) a witness	between me	and between you	verily He is
بِعِبَادِهِ	خَيْرًا	بَصِيرًا ﴿١٧﴾	وَمَنْ يَهْدِ اللَّهُ	فَهُوَ
of His slaves	All-Knower	All-Seer	and (he) whom Allah guides	then he
الْمُهْتَدِ	وَمَنْ يُضِلِّ	فَلَنْ تَجِدَ	لَهُمْ	
(is) led aright	and (he) whom He sends astray	then you will never find	for them	
أَوْلِيَاءَ	مِنْ دُونِهِ	وَنَحْشُرُهُمْ	يَوْمَ	الْقِيَمَةِ
protectors	besides Him	and We shall gather them	(on the) Day	(of) Resurrection
عَلَىٰ وُجُوهِهِمْ	عُمِيَ	وَبُكْمًا	وَصُمًّا	مَّاوَاهُمْ
on their faces	blind	and dumb	and deaf	their abode
كُلَّمَا خَبَتْ	زِدْنَاهُمْ	سَعِيرًا ﴿١٨﴾	ذَٰلِكَ	
whenever it abates	We shall increase (for) them	the fierceness of Fire	that	
جَزَاؤُهُمْ	بِأَنَّهُمْ كَفَرُوا	بِآيَاتِنَا	وَقَالُوا	ءِذَا
(is) their recompense	because they denied	[in] Our Signs	and they said	when?
كُنَّا عِظْمًا	وَرُفَّتًا	ءَأَنَّا		
we are bones	and fragments (ashes)	(shall) we [indeed]?		



جَدِيدًا ﴿١٧﴾	خَلَقًا	لَمَبْعُوثُونَ
new	(as) a creation	really (be) resurrected (raised again)

﴿١٧﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَأَبَى الظَّالِمُونَ إِلَّا كُفُورًا ﴿١٨﴾ قُلْ لَّوْ أَنْتُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذًا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿١٩﴾ وَلَقَدْ آتَيْنَا مُوسَى تِسْعَ آيَاتٍ بَيِّنَاتٍ فَسَأَلَ بَنِي إِسْرَءِيلَ إِذْ جَاءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَى مَسْحُورًا ﴿٢٠﴾

99. See they not that Allāh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zālimūn* (polytheists and wrongdoers) refuse (the truth – the message of Islamic Monotheism, and accept nothing) but disbelief. 100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money provision), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!" 101. And indeed We gave Mūsā (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mūsā (Moses)! I think you are indeed bewitched."

أَوَلَمْ يَرَوْا	أَنَّ اللَّهَ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	قَادِرٌ
(do) they not see?	that Allah	Who	created the heavens	and the earth	(is) Able
عَلَى	أَنْ يَخْلُقَ مِثْلَهُمْ	وَجَعَلَ	لَهُمْ	أَجَلًا	
[on]	to create the like of them	and He has made	for them	(an appointed) term	
لَا رَيْبَ	فِيهِ	فَأَبَى الظَّالِمُونَ	إِلَّا كُفُورًا ﴿١٨﴾	قُلْ	
(there is) no doubt	in it	but the wrongdoers refused	but disbelief	say	
لَوْ أَنْتُمْ تَمْلِكُونَ	خَزَائِنَ	رَحْمَةِ	رَبِّي	إِذَا	
if you possess	(the) treasures	(of the) Mercy	(of) my Lord	then	
لَأَمْسَكْتُمْ	خَشْيَةَ	الْإِنْفَاقِ	وَكَانَ الْإِنْسَانُ	قَتُورًا ﴿١٩﴾	
you would surely hold back	(for) fear	(of) spending	and man is	(ever) miserly	
وَلَقَدْ آتَيْنَا مُوسَى	تِسْعَ	آيَاتٍ	بَيِّنَاتٍ	فَسَأَلَ بَنِي	
and indeed We have given Moses	nine	signs	clear	then ask (the) Children	

إِسْرَءِيلَ	إِذَا	جَاءَهُمْ	فَقَالَ	لَهُ،	فِرْعَوْنُ	إِنِّي
(of) Israel	when	he came to them	then said	to him	Pharaoh	[verily] I
لَأَظُنُّكَ	يَمُوسَى	مَسْحُورًا ﴿١٤١﴾				
think you indeed	O Moses	(are) bewitched				

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلَ هَؤُلَاءِ إِلَّا رَبُّ السَّمَوَاتِ وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَظُنُّكَ  
يَفِرْعَوْنُ مَشْبُورًا ﴿١٤٢﴾ فَأَرَادَ أَنْ يَسْتَفِزَّهُمْ مِنَ الْأَرْضِ فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا ﴿١٤٣﴾  
وَقُلْنَا مِنْ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ﴿١٤٤﴾  
وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلْ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿١٤٥﴾

102. [Mūsā (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences, i.e. proofs of Allāh's Oneness and His Omnipotence). And I think you are indeed, O Fir'aun (Pharaoh), doomed to destruction (away from all good)!" 103. So, he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. 104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the descent of Christ ('Īsā), son of Maryam (Mary ﷺ) on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations)." 105. And with truth We have sent it down (i.e. the Qur'ān), and with truth it has descended. And We have sent you (O Muhammad ﷺ) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islāmīc Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islāmīc Monotheism).

قَالَ	لَقَدْ عَلِمْتَ	مَا أَنْزَلَ هَؤُلَاءِ				
he said	verily you know	none has sent down these (signs)				
إِلَّا رَبُّ السَّمَوَاتِ	وَالْأَرْضِ	بَصَائِرَ	وَإِنِّي			
but (the) Lord (of) the heavens	and the earth	(as) clear signs	and [truly] I			
لَأَظُنُّكَ	يَفِرْعَوْنُ	مَشْبُورًا ﴿١٤٢﴾	فَأَرَادَ			
think you indeed	O Pharaoh	(are) doomed to destruction	so he wanted			



جَمِيعًا ﴿١٧٣﴾	مَعَهُ	وَمَنْ	فَأَغْرَقْنَاهُ	مِنَ الْأَرْضِ	أَنْ يَسْتَفْرِزَهُمْ
all	(were) with him	and who	but We drowned him	of the land	to turn them out
فَإِذَا	أَسْكَنُوا الْأَرْضَ	إِسْرَءِيلَ	لِبَنِي	مِنْ بَعْدِهِ	وَقُلْنَا
then when	dwelt in the land	(of) Israel	to (the) Children	after him	and We said
لَفِيضًا ﴿١٧٤﴾	جِئْنَا بِكُمْ	الْآخِرَةِ	جَاءَ وَعْدُ		
(as) a mixed crowd	We shall bring you	(of) the Hereafter	comes (the) promise		
وَبِالْحَقِّ نَزَّلَ	أَنْزَلْنَاهُ	وَبِالْحَقِّ			
and with the truth it has descended	We have sent it down	and with truth			
وَنَذِيرًا ﴿١٧٥﴾	إِلَّا مُبَشِّرًا	وَمَا أَرْسَلْنَاكَ			
and a warner	except (as) a bearer of glad tidings	and We sent you not			

وَقُرْءَانًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ نَزِيلًا ﴿١٧٦﴾ قُلْ ءَامِنُوا بِهِ ؕ أَوْ لَا تُؤْمِنُوا إِنَّا الَّذِينَ أَوْتُوا الْعِلْمَ مِنْ قَبْلِهِ ؕ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ﴿١٧٧﴾ وَيَقُولُونَ سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٧٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ﴿١٧٩﴾

106. And (it is) a Qur'ān which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).  
 107. Say (O Muhammad ﷺ to them): "Believe in it (the Qur'ān) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullāh bin Salām and Salmān Al-Fārisī), when it is recited to them, they fall down on their faces in humble prostration." 108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled." 109. And they fall down on their faces weeping and it increases their humility.

وَقُرْءَانًا	فَرَقْنَاهُ	لِتَقْرَأَهُ			
(in order) that you might recite it	which We have divided (into parts)	and (it is) a Quran			
عَلَى النَّاسِ	عَلَى مُكْثٍ	وَنَزَّلْنَاهُ	نَزِيلًا ﴿١٧٦﴾	قُلْ	ءَامِنُوا بِهِ ؕ أَوْ
unto men	at intervals	and We have revealed it	(by) stages	say	or believe in it
لَا تُؤْمِنُوا	إِنَّ الَّذِينَ أَوْتُوا	الْعِلْمَ	مِنْ قَبْلِهِ ؕ	إِذَا	
(do) not believe	verily those who were given	knowledge	before it	when	

يُنْزِلُ عَلَيْهِمْ	يَخْرُجُونَ لِلْأَذْقَانِ	سُجَّدًا ﴿١٧﴾	وَيَقُولُونَ
it is recited to them	they fall down on (their) faces	(in) prostration	and they say
سُبْحَانَ رَبِّنَا	إِنْ كَانَ وَعْدُ رَبِّنَا	لَمَفْعُولًا ﴿١٨﴾	
our Lord	truly was	(the) Promise (of) our Lord	surely (be) fulfilled
وَيَخْرُجُونَ	لِلْأَذْقَانِ	يَبْكُونَ	وَيَزِيدُهُمْ
and they fall down	on (their) faces	weeping	and it increases them
		خُشُوعًا ﴿١٩﴾	(in) humility

قُلْ أَدْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُتْ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١٧﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدَّلِّ وَكَبِّرْهُ تَكْبِيرًا ﴿١٨﴾

110. Say (O Muhammad ﷺ): "Invoke Allāh or invoke the Most Gracious (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your *Salāt* (prayer) neither aloud nor in a low voice, but follow a way between. 111. And say: "All praise and thanks are Allāh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor is He low to have a *Walī* (helper, protector or supporter). And magnify Him with all magnificence [ *Allāhu – Akbar* (Allāh is the Most Great)]."

قُلْ	أَدْعُوا اللَّهَ	أَوْ ادْعُوا الرَّحْمَنَ	أَيًّا مَا تَدْعُوا
say	invoke Allah	or invoke the Most Gracious	(by) whatever (name) you invoke
فَلَهُ	الْأَسْمَاءُ	الْحُسْنَىٰ	وَلَا تَجْهَرُ
then for Him (belong)	Names	the Best	and (do) not say loudly
وَلَا	تُخَافُتْ بِهَا	وَابْتَغِ بَيْنَ	ذَلِكَ
nor	make it in a low voice	and seek between	that
سَبِيلًا ﴿١٧﴾	وَقُلِ	لَمْ يَتَّخِذْ وَلَدًا	وَلَمْ يَكُن لَّهُ
a way	and say	has not taken a son	and (there) is not
لَمْ يَكُن لَّهُ	شَرِيكٌ	فِي الْمُلْكِ	وَلِيٌّ
all praise (be) to Allah	Who	in (His) Dominion	any protector
			for Him
			nor (there) is



تَكْبِيرًا	وَكَبَّرَهُ	مِنَ الذُّلِّ
(with all) magnificence	and magnify Him	of submissiveness (low)

## سُورَةُ الْكَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ۖ قِيمًا لِيُنذِرَ بَأْسًا شَدِيدًا مِّمَّنْ لَدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا ۖ مَّا كُنْتُمْ فِيهِ أَبَدًا ۖ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ ۚ إِنَّ يَقُولُونَ إِلَّا كَذِبًا ۚ

### Sūrah Al-Kahf (The Cave) 18

In the Name of Allāh the Most Gracious, the Most Merciful.

1. All praise and thanks are Allāh's, Who has sent down to His slave (Muhammad ﷺ) the Book (the Qur'ān), and has not placed therein any crookedness. 2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allāh – Islāmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise). 3. They shall abide therein forever. 4. And to warn those (Jews, Christians, and pagans) who say, "Allāh has begotten a son (or offspring or children)." 5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths (i.e. He begot sons and daughters). They utter nothing but a lie.

الرَّحِيمِ	الرَّحْمَنِ	بِسْمِ اللَّهِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
وَلَمْ يَجْعَلْ	الْكِتَابَ	أَنْزَلَ عَلَى عَبْدِهِ
and has not placed	the Book	has sent down to His slave
لِيُنذِرَ بَأْسًا	قِيمًا	عِوَجًا
to give warning of a punishment	(He has made it) straight	any crookedness
		لَهُ،
		for it